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Another instance was given by The Boy regarding his father. 764
"Lame Bull was on a buffalo-hunting party when his brother-in-law was killed during an encounter with the enemy. They brought the body as it was back to camp, where it lay for quite a while. [729]
Lame Bull finally went to his tipi and got leggings and a shirt of his own, although he was Flat Pipe Keeper at the time and it was [784]
taboo for one holding this office to give his clothes to the dead. Nevertheless Lame Bull removed the bloody clothes from the body of his brother-in-law, washed the body and dressed it in his own clothes. He paid for this kindness, however, because for nine years thereafter he had such pains in his legs he was not able to walk,—this being the punishment he suffered for breaking the rules by which the Keeper of a sacred pipe should live."

Before finally disposing of the body "something very expensive," like a big silk handkerchief, was placed over the face. The whole body, including the head, was then wrapped securely in a blanket or robe and tied "like a mummy." The body was placed on a stretcher and put in a forked tree, if practicable, the head to the setting sun. Otherwise the corpse might be laid on a knoll and a structure like a sweatlodge built over it to protect it from the wild beasts; or it might be laid in the cleft of a cliff and covered with rocks.[8] For a particularly prominent man, however, his own 766
lodge might serve as his last resting place. In that case holes would be dug in which the lodge-poles were placed, in order that the structure would be more permanent. The body was laid in the lodge amidst rich furnishings. The ears of the lodge were closed, the cover pegged down, and the whole secured as well as possible. This was done, for instance, for The Boy's maternal grandfather and for one of his maternal uncles. Al Chandler remembers that when he himself was a small boy upon the death of his uncle, Rises Again, the body was placed on a bedstead in a big lodge erected about a half-mile from his house.

Even in times of great stress, such as in a smallpox epidemic 764
when so many died that "the trees along the Milk River were just 765
loaded with bodies," as much care as possible was taken to place 731
the bodies properly in their last resting place. When there was no more space on the trees, a large number of bodies were put in a

[8] Cf. Kroeber, 1908, p. 181.

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lodge at some little distance from the camp. As exceptions to the rule, however, Coming Daylight told of a couple of instances which came within her experience in the first epidemic which she remembers. One case concerned a man who simply left the body of one of his wives where she had fallen and Coming Daylight came across the bones of that woman stripped of flesh by wild animals during the night. The other case was that of a man who mercilessly covered with stones the body of his infected sister, in spite of the fact that she was still alive.

Only in relatively recent times has burial in the ground been common. This is illustrated by the comments of Coming Daylight in connection with a long story about a visit to a relative who was married to a white trader. "On this occasion my father's father was killed and scalped by the Piegan just outside of the white man's stockade. The white men brought in the body. He had been scalped and was bloody all over. These whites washed him, bound up his head, and dressed his body in their own clothes,—even to putting shoes on his feet. We thought that peculiar and some of our relatives wanted instead to put on him the best pair of beaded moccasins we had. My father said, however, that he wouldn't interfere as long as they were fixing him up in their way. So the whites buried him just like they do their own. The Gros Ventres never did that—they put the corpse up high somewhere, usually in a tree. We thought it was bad enough for our relatives to die, much less covering them up with earth. My maternal grandmother, who was there at the time, said: 'When I leave you, I don't want you to mourn for me because I have lived to be just as old as anyone should be. All I ask is that you see to it that I am fixed up the right way. Don't let them dig any hole for me. I want you to lay me up in a cliff in a nice quiet place, just make a bed for me and lay me there.' When she died, that is just what was done for her."

It was customary, prior to the time that the Gros Ventres settled down, to place some of the personal belongings of the deceased with the body.[6] When a beloved son died, for instance, his favorite horse might be taken along and killed at the place where the body was laid away. Similarly a minor pipe might have been

[6] Cf. Kroeber, 1908, p. 180.